

THE
Foundation of Chri-
stian Religion, ga-
thered into sixe
Principles.

And it is to bee learned of
ignorant people, that they may
be fit to hear Sermons with
profit, and to receive the
Lords Supper with
comfort.

Psal. 119.30.

The entræce into thy words sheweth
light, and giueth vnderstanding to
the simple.

Printed for Thomas Gubbins
and Iohn Porter. 1592.

To al ignorant people that desire
to bee instructed.



Oore people, your manner is to
sooth up your selues, as though
ye were in a most happy estate:
but if the matter come to a iust
triall it will fall out farre other-
wise. For yee lead your liues in
great ignorance, as may appeare by these your
common opinions which follow.

1 That faith is a mans good meaning and
his good seruing of God.

2 That God is serued by the rehearsing of
the ten commaundements, the Lords praier
and the Creede.

3 That ye haue beleeued in Christ ever
since you could remember.

4 That it is pitie that he should liue which
dooth any whit doubt of his saluation.

5 That none can tell whether hee shall be
saued or not certainly; but that all men must
be of a good beleefe.

6 That howsoeuer a man liue, yet if hee
call vpon God on his death bedde, and say,
Lord haue mercy on me, & so goe away like
a Lambe, he is certainly saued.

7 That, if any be strangely visited, hee is
either taken with a Planet, or bewitched.

8 That a man may lawfully sweare when
hee speakes nothing but the truth: & sweares
by nothing but that which is good, as by his
faith or troth.

A

9 That

The Epistle.

9 That a Preacher is a good man no longer than he is in the pulpet. *They thinke all like themselves.*

10 That a man may repent when hee will, because the Scripture saith, *At what time soeuer a sinner doth repent him of his sinne, &c.*

11 That it is an easier thing to please God than to please our neighbour.

12 That yee can keepe the Commandements, as well as God will giue you leaue.

13 That it is the safest, to doo in Religion as most doo.

14 That merry ballads & bookes, as *Scoggin, Benis of Southampton, &c.* are good to driue away time, & to remoue hart quames.

15 That yee can serue God with all your hearts: and that yee would bee sory else.

16 That a man neede not heare so many sermons except he could follow the better.

17 That a man which commeth at no Sermons, may as wel beleeeue, as he which hears all the sermons in the world.

18 That yee know all the Preacher can tell you: For he can say nothing, but that euery man is a sinner, that we must loue our neighbours as our selues, that euery man must bee saued by Christ: and al this ye can tell as well as he.

19 That it was a good world when the old Religion was, because all things were cheap.

20 That drinking and bezeling in the alehouse or Tauerne is good fellowship, and shewes a good kinde nature.

21 That

The Epistle.

21 That a man may sweare by the Masse,
because it is nothing nowe: and byr Ladie,
because she is gone out of the countrey.

22 That euery man must be for himselfe,
and God for vs all.

23 That a man may make of his owne
whatsoeuer he can.

24 That if a man remember to say his
prayers in the morning (though hee neuer
vnderstande them) he hath blessed himselfe
for all the day following.

25 That a man prayeth when he saith the
ten Commandements.

26 That a man eats his maker in the Sacr.

27 That if a man be no adulterer, no thief,
nor murderer, and do no man harme, he is a
right honest man.

28 That a man need not haue any know-
ledg of religiō, because he is not book lernd.

29 That one may haue a good meaning,
when he saith and dooth that which is euill.

*These and such like sayings, what argue they
but your grosse ignorance? Now, where ignorance
raigneth, there raignes sinne: and where sinne
raignes, there the deuill rules: and where he rules,
men are in a damnable case.*

*Ye will reply vnto me thus, that ye are not so
bad as I would make you: if neede be you can say
the Crecde, the Lords praier, and the 10 com-
mandements: and therefore ye will be of Gods
belesse say all men what they will, and you desie
the deuill from your hearts.*

The Epistle.

I answer agayne, that it is not sufficient to say all these without booke, unless ye can understand the meaning of the wordes, and bee able to make a right vse of the Commandementes, of the Creede, of the Lords prayer, by applying them inwardly to your heartes and consciences, and outwardly to your liues and conuersations. This is the verie point in which yee faile.

A direction
for the ignorant.

And for an helpe in this your ignorance, to bring you to true knowledge, vnfeyned sayth, & sound repentance: here I haue set downe the principall poynt of Christian Religion in sixe playne and easie rules, euen such as the simplest may easily learne: and hereunto is adioyned an exposition of them worde by worde. If ye do want other good directions, then vse this my labour for your instruction: In reading of it first learne the sixe principles, and when ye haue them without booke and the meaning of them withall, then learne the exposition also: which beeing well conceyued, and in some measure felt in the heart, yee shall be able to profit by Sermons, whereas now ye cannot: & the ordinarie parts of the Catechisme, namely, the ten Commandements, the Creede, the Lords prayer, and the institution of the two Sacraments, shall more easily be understood.

Thine in Christ Iesus,

William Perkins

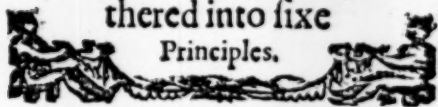
The

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thered into fixe

Principles.



Question.

What doest thou beleene con-
cerning God.

I. There is ^aone ^bGod ^cCreator
and ^dgouvernour of al things ^edis-
tinguished into the Father, the
Sonne, and holy Ghost.

a 1. Cor. 8, 6.

b Rom. 1, 20.

A & 14, 17.

c Heb. 11, 3.

Gen. 1, 1.

d Mat. 10, 30.

Pro. 15, 3.

e Mat. 3, 12.

1. John 5, 7.

Q. What doest thou beleene con-
cerning man: and concerning thine
owne selfe.

II. ^fAll men are wholly cor-
rupted with ^gsinne through ^hA-
dams fal: & so are become ⁱslaues
of Sathan, & ^kguiltie of eternall
damnation.

f Rom. 3, 10.

g Eph. 4, 17, 18.

Gen. 6, 5.

h Rom. 5, 12.

i Eph. 2, 2.

Heb. 2, 14.

2 Cor. 4, 4.

k Gal. 3, 10.

A 4

Q. What

*Q. What meanes is there for thee
to escape this damnable estate?*

1 Iohn. 1, 7, 4.
Heb. 2, 16.
m Esay. 53, 5.
n Rom. 5, 19.
2. Cor. 5, 21.
o Acts. 4, 1.

III. Iesus Christ ¹ the eternall
sonne of God, being made man,
by his ^m death vpon the Crosse,
and by his ⁿ righteousness, hath
perfectly ^o alone by himselfe, ac-
complished all thinges that are
needfull for the saluation ^p of
mankinde.

p 1. Iohn, 1, 2.

*Q. But how maiest thou be made
partaker of Christ and his benefites.*

q Esay. 57, 15.
Psal. 51, 17.
r Mar. 1, 13.
s Iohn. 11, 2, &
6, 35.
t Rom. 4, 3, 6, 7.
Act. 15, 9.
1. Cor. 1, 30.

IIII. A man ^q of a contrite &
humble spirit ^r by faith alone, ^s ap-
prehended and applying Christ
withall his merits vnto himselfe,
is iustified ^t before God and san-
ctified.

*Q. What are the ordinarie meanes
for the obtayning of Faith.*

V. Faith

V. Faith ^u commeth onely by ^v Rom. 10, 14.
the preaching of the worde, and ^{Prouer. 28, 19.}
increaseth dayly by it, as also ^{Hosea 2, 4, 6.} by
the administration of the Sacra- ^{x Rom. 4, 11}
ments, and ^{1. Cor. 10, 1.} prayer. ^{y Rom. 10, 13.}

*Q. What is the estate of all men
after death?*

VI. All men ^a shall rise againe ^{a Ioh. 19, 25.}
with their own bodies to the last
^biudgement, which being ended
^c the godly ^d shall possesse the ^{b Eccle. 12, 14}
kingdome of Heauen: but vnbe- ^{Mat. 12, 36.}
leeuers and reprobates shall bee ^{c 2. I'et. 3, 7.}
^e in hell tormented with the Di- ^{I'zech 9, 4.}
uell and his angels, for euer. ^{d Mat. 25, 32.}
^{e Mat. 25, 41.}

The





The Exposition of the Principles.

I.

Question.

What is God?



A. God is a spirit, ^a John. 4, 24.
or a spirituall substance, most wise,
most holy, eternall,
infinite.

Q. Vowe doe you perswade your
selfe that there is such a God?

A. Besides the testimonie of the
Scriptures, playne reason will
shew it.

Q. What is one reason?

A. When I consider^b the wonder-
full frame of the world, me thinks y^c ^b Rom. 1, 20.
illie creaturs y^e be in it could neuer ^{Ac. 14, 17.}
make it: neither could it make it self.
& therefore besides all these, the ma-
ker

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ker of it must needes bee God. Euen as when a mā comes into a strange Countrey, and sees faire and sumptuous buildings, and yet findes no luyning creatures there beside birds and beastes, hee will not imagine y^e either Birds or Beastes reared those buildings, but he presently conceiues that some men either were or haue bene there.

Q. What other reason haue you?

e Rom. 2.15.

Gen. 38,10,&
13,14.

A. A man that commits any sin, as murder, fornication, adulterie, blasphemie, &c. albeit he doth so conceale the matter, that no mā liuing know of it, yet oftentimes he hath a griping in his conscience, and feels the verie flashings of hel fire: which is a strong reason, to shew that there is a God, before whose iudgement seate he must answer for his fact.

d I. Cor. 8,6.

Q. How many Gods are there?

A. No^d more but one.

Q. How doe you conceiue this one God in your minde?

e Deut. 4,16.

Amos. 4,13.

A. Not by framing any image of him in my mind (as ignorant folkes

doe

of Christian Religion.

doo, that thinke him to be an old man sitting in heauen) but I cōceiue him by his properties and woꝝkes.

Q. What be his chiefe properties?

f Job. 12, 13.

A. First, he is f most wise, vnder standing all things aright, & knowing the reason of them. *g* Secondly hee is most holy, which appeareth in that he is most iust and mercifull vn to his creatures. Thirdly, hee is eternall, *h* without either beginning or end of daies. Lastly, hee is infinite, *i* both because hee is present in all places, and because hee is of power sufficient to doo whatsoeuer hee *k* will.

g Esay. 6, 3.

Exod. 20, 5, 6

h Esay. 41, 4.

i Psal. 139. all

k Job. 94.

Deut. 10, 17.

Q. What be the woꝝkes of God?

A. 1 The creation of the world, and of euery thing therein, & the preservation of them being created by his speciall prouidence.

l Iere. 10, 12.

Psal. 33, 6.

Q. How knowe you that God governeth euery particular thing in y world by his speciall prouidence.

A. To omit the *m* Scriptures, I see it by experience: *n* Deat, Drinke, & cloathing being void of life, could not

m Mat. 10, 30.

Prou. 16, 33.

n Leuit. 26, 26.

not Mat. 4, 4.

Sixe Principles

not preserve the life of man, vnlesse there were a speciall prouidence of God to giue vertue vnto them.

Q. How is this one God distinguished?

o 1. Iohn. 5, 7.

Math. 3, 12.

p Iohn. 15, 26.

A. o Into the Father which begetteth the Sonne: into the Sonne who is begotten of the Father: into the holic Ghost, p who proceedeth from the Father and the Sonne.

II

Q. Let vs now come to our selues, and first tel me what is the naturall estate of man?

q Ephes. 2, 1.

1 Tim. 5, 5.

A. Every man is by nature q deade in sinne as a loathsome carrion, o as a dead corps lieth rotting & stinking in the graue.

Q. What is sinne?

11. Ion. 3, 4.

Rom. 7, 7.

Gal. 3, 10.

A. Any breach of the Lawe of God, if it bee no more but the least want of that which the Law requirereth.

Q. How many sortes of sinne are there?

f Colloff. 3, 9.

Psal. 15, 5.

A. Sinne is either the corruption, of

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of nature, or any euill actions that
proceede of it as fruites thereof.

Q. In whome is the corruption of
nature?

A. In all men, & none excepted. e Rom. 3, 10.

Q. In what part of man is it?

A. In euery v part both of bodie v Gen. 6, 5.
and soule, like as a Leprosie that 1. Thess. 5, 23.
runneth from the crown of the head,
to the sole of the foote.

Q. Shew mee how euery parte of
man is corrupted with sinne?

A. First, in the x mind there is no-
thing but ignorance and blindnesse x 1. Cor. 2, 14.
concerning heavenly matters. Rom. 8, 5.
Sec-
condly, y h conscience is defiled, being
alwaies either benumbed with sin, y Tit. 1, 5.
or els turmoyled with inward accu- Ephe. 4, 8.
sations & terrozs. Thirdly, z the wil Elay. 57, 20.
of man onely willeth & lusteth after z Phil. 2, 13.
euil, Fourthly, the a affections of the Iob. 15, 16.
heart, as loue, ioy, hope, desire, &c.
are moued & stirred to that which is
euil to embrace it, & they are neuer
stirred vnto that which is god, vnles
it be to eschew it. Lastly, the b mem-
bers of the body are the instruments
and a Gal. 5, 24.
b Rom. 6, 19.

Sixe Principles

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it be to eschew it. Lastly, the b mem-
bers of the body are the instruments
and b Rom. 6, 19.

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and toles of the minde for the execution of sinne.

Q. What be those evil actions that are the fruites of this corruption?

c Gen. 6, 5.

A. Euill & thoughts in the minde, which come either by a mans owne conceiuing, or by the suggestion of the Diuell: euill motions and lusts stirring in the heart, and from these arise euill words and deeds, when any occasion is giuen.

d Iohn. 13, 2.

A& 5, 3.

1 Chro. 21, 1.

Q. How commeth it to passe that all men are thus defiled with sinne?

e Rom. 5, 12.

18, 19.

Gen. 3.

A. By Adams infidelitie & disobedience, in eating the forbidden fruit: euen as wee see great personages by treason doe not only hurt themselves but also stain their blood, and disgrace their posteritie.

Q. What hurt comes to man by his sinne?

f Gal. 3, 10.

A. He is continually subiect to the curse of God in his life time, in the end of his life, & after this life.

Q. What is the curse of God in this life?

g Deut. 28, 21.

22, 27, 65, 66, 67

A. In the body diseases, aches, paines;

of Christian Religion.

paines: in the soule, blindnesse, hardnesse of heart, horrour of conscience: in goods, hinderances, and losses: in name, ignominy and reproach: lastly in the whole man, bondage vnder Satan the Prince of darkenesse.

Q. What manner of bondage is this?

A. This ^b bondage is when a man is the slave of the Diuell, and hath him to raigue in his heart as his God.

^h Heb. 2. 14.

Eph. 2. 2.

2 Cor. 4. 4.

Q. How may a man knowe whether Satan be his God or not?

Luke. 11. 21.

A. He may know it by this, if hee giue obedience to him in his heart, and expresse it in his conuersation.

Q. And how shall a man perceiue this obedience?

A. If he ⁱ take delight in the euill motions that Satan puts into his heart, and doe fulfill the lusts of the Diuell.

ⁱ Iohn. 8. 44.

ⁱ Iohn. 3. 8.

Q. What is the curse due to man in the end of his life?

^k Rom 5. 12.

A. ^k Death, which is the separation of bodie and soule.

Q. What is the curse after this life

^l Gal 3. 10.

Rom. 3. 10.

A. ^l Eternall damnation in hell

B

fire,

Sixe Principles

fire, whereof euery man is guiltie, and is in as great danger of it, as the Traitor apprehended is in danger of hanging, drawing, and quartering.

III.

Q. If damnation be the reward of sinne, then is a man of all creatures most miserable. A Dog or a Toade when they die, al their misery is ended: but when a man dieth, there is the beginning of his woe.

A. It were so indeed, if there were no meanes of deliuerance, but God hath shewed his mercie in giuing a Sauour to mankinde.

Q. How is this Sauour called?

A. ^m Jesus Christ?

Q. What is Jesus Christ.

A. The ⁿ eternall Sonne of God made man in al things, euen ^o in his infirmities like other men, save one, ly in sinne.

Q. How was he made man void of sinne?

A. He was P^ro^ceiued in the womb of a Virgin, and sanctified by the holy Ghost, at his conception.

Q. Why

^m Mat. 1, 21.

ⁿ Heb. 2, 16.

Iohn. 1, 14.

^o Heb. 5, 7.

Mar. 13, 18.

^p Mat. 1, 18.

of Christian Religion.

Q. Why must our Saviour bee both God and man?

A. He must be a man: because mā hath sinned, & therefore a man must die for sinne to appease Gods wrath: hee must be God to sustaine and behold the manhōde, to overcome and banquish death.

Q. What bee the offices of Christ to make him an al-sufficient saviour?

A. He is a Priest, a Prophet, a King.

Q. What is he a Priest?

A. To worke the meanes of saluation in the behalfe of mankind.

Q. How doth he worke the meanes of saluation?

A. First, by making satisfaction to his father for the sin of man: Secondly, by making intercession.

Q. How doth he make satisfaction?

A. By two meanes: and the first is by offering a sacrifice.

Q. What is this Sacrifice?

A. Christ himselfe, as he is man, consisting of body and soule.

Q. What is the Altar?

A. Christ as he is God, is the Altar on which he sacrificed himselfe.

q 1. Tim. 2, 5.

1 Psal. 45, 7.

Luke. 4, 18.

Deut. 18, 15, 18.

Luke. 1, 33.

Psal. 100. all

1 Matth. 20, 28

Heb. 7, 25, 26.

1 Esay. 53, 10.

v Apoc. 8, 3.

Heb. 13, 10.

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Q. Who was the Priest?

A. None but * Christ, and that as
x Heb. 5. 5. 6. he is both God and man.

Q. How oft did he sacrifice himself?

A. Neuer but y once.
y Heb. 9. 28.

Q. What death did he suffer whe
he sacrificed himselfe?

A. A death vpon the Crosse, peculi-
ar to him alone: for z besides the sepa-
ration of body and soule, he felt also
the panges of hell, in that the whole
wrath of God due to the sin of man,
was powred forth vpon him.
z Esay. 53. 5.
Iohn. 12. 9.
Reuel. 19. 15.
Lukc. 22. 44.

Q. What profit commeth by this
Sacrifice?

A. Gods wrath is appeased by sin.
a Heb. 9. 26.

Q. Could the suffering of Christ,
which was but for a short time, ap-
pease Gods wrath?

A. Yea, for seeing Christ suffered
* God suffered: and that is more
then if al men in the world had suffe-
red for euer.
* Act. 20. 28.
2 Cor. 5. 16.

Q. How tel mee the other meanes
of satisfaction.

A. It is the perfect fulfilling of the
lawe.

Q. How did he fulfil the lawe?

A. By

of Christian Religion.

A. By^b his perfect righteousness :
which consisteth of two partes, the
first, the integritie and purenesse of
his humaine nature ; the other, ^c his
obedience in performing al that the
lawe required.

^b 1. Cor. 1. 30.
Rom. 2. 19.
² Cor. 5. 21.
^c Rom. 5. 18.
Rom 48.

Q. You haue shewed how Christ
doth make satisfaction, tel mee like-
wise how he doth make intercession?

A. Hee alone doth continually^d ap-
peare befoze his Father in Heauen,
making y^e faithful & al their prayers
acceptable vnto him, through the me-
rits of his owne perfect satisfaction.

^d Rom 8. 34.
1 Pet. 2. 5.

Q. Why is Christ a Prophet?

A. To^e reueale vnto his Church
the way and meanes of saluation, &
this hee doth outwardly by the Mi-
nistry of his word, and inwardly by
the teaching of his holy spirit.

^e Iohn 6. 45.
Math. 3. 17.

Q. Why is he also a King?

A. That^f hee might bountifully
bestow vpon vs, & conuey vnto vs
all the foresaid meanes of saluation.

^f Eley. 9. 7.

Q. How doth hee shew himselfe to
be a King?

A. In^g that being dead and buri-
ed, he rose from the graue, quickned

^g Acts. 10. 40.
Ephes. 4. 8.
Act. 1. 9.

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his dead body, ascended into heaven
and now sitteth at the right hand of
his Father, with full power and glo-
rie in heaven.

Q. How else ?

h Esa. 9, 7. and
30, 31.

A. In^h that he doth continually in-
spire and direct his seruantes by the
diuine power of his holy spirite, ac-
cording to his holy word.

Q. But to whom will this blessed
King communicate all meanes of
saluation?

h Iohn. 1, 11.
1 Iohn. 2, 2.

A. Heⁱ offereth them to all man-
kinde, and they are sufficient to saue
all mankind: but all shall not be sa-
ued thereby, because by faith they
will not receiue them.

IIII.

Q. What is Faith ?

k Ioh. 1, 12, and
6, 35.

Gal. 3, 27.
Coloss. 2, 12.

A. Faith, is a^k wonderfull grace
of God, by which a man doth appre-
hend and apply Christ, and al his be-
nefits vnto himselfe.

Q. How doth a man apply Christ
vnto himself, seeing we are on earth,
and Christ in heauen ?

11. Cor. 1, 12.
Rom. 8, 16.

A. This^l applying is done by assu-
rance,

of Christian Religion.

rance, whē a man is verily perswaded by the holy spirit, of Gods fauour towards himself particularly, & of the forgiveness of his own sinnes.

Q. How doth god bring men true lie to believe in Christ?

A. First he prepareth their harts, that they might be capable of faith: and then he worketh faith in them.

Q. How doth god prepare mēs harts

A. By bruising thē, as if on would breake an hard stone to powder: and this is done by humbling them.

m Ezec. 11, 19.
Ho 6, 1, 2.

Q. How doth God humble a man?

A. By working in him a sight of his sinnes, and a sorrow for them.

Q. How is the sight of sin wrought?

A. By the o Morall law: & summe wherof is the ten commandments.

o Rom. 3, 20,
& 7, 7, 8,

Q. What sinnes may I find in my selfe by them?

A. Ten.

Q. What is the first?

A. To make some thing thy God *a* Command. I which is not God, by searing it, loving it, so trusting in it more than in the true God.

Q. What is the second?

B 4

A b To

Sixe Principles

b ii.

A.^b To worship fallie Gods or the true God in a false manner.

c iii.

Q. What is the third?

A.^c To dishonour God in abusing his titles, words, and woꝝkes.

d iiii.

Q. What is the fourth?

A.^d To bꝛeake the Saboath in doing the woꝝkes of their calling and of the flesh: and in leauing vndone the woꝝkes of the spirit.

Q. What be the fife latter?

e v.

f vi.

g vii.

h viii.

i ix.

k x.

A. To do any thing that may hinder thy neighbors^e dignity,^f life^g cha-
stitie,^h wealth,ⁱ good name;^k though it be but in the secrets thoughts & motions of thy heart, vnto which thou givest no liking nor consent.

Q. What is soꝝrow for sinne?

IA&.2.37.38.
Cant.5.4.

A. It is^l when a mans conscience is touched with a lively feeling of Gods displeasure for any of these sins:

m i. Tim. i. 15
Luke. 15. 21.

in^m such wise, that he is wholly out of heart with himselfe, acknowledging that hee hath deserued shame, and confusion eternally.

Q. How doth God woꝝk this soꝝrow?

A. By the terrible curse of the law.

Q. What is that?

A. He

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A. Heⁿ which breakes but one of the ^{n Gal. 3.} commandements of God, though it be but once in all his life time; and that onely in one thought, is in danger of eternal damnation thereby.

Q. When mens hearts are thus prepared, how doth **G O D** ingraft faith in them?

A. By working certaine inward motions in the heart, which are the seeds of faith, out of which it breedeth.

Q. What is the first of them?

A. When a man humbled vnder the burden of his sinnes, doth^o acknowledge & feele that he stands in great neede of **Christ**. ^{o Esay. 55.7.}
^{John. 7. 13.}
^{Luke. 1. 53.}

Q. What is the second?

A. An p^r hungering desire and a p^r Reuel. 21. 6. longing to be made partakers of **Christ** and all his merite.

Q. What is the third?

A. A flying to the throne of grace q^q Heb. 4. 16. from the sentence of the lawe, pyck^{ing} the conscience.

Q. How is it done?

A. By r^r praying, with sending vp r^r Luke. 15. 18. lowd cries for Gods fauor in **Christ** ¹⁹
in the pardoning of sinne: and with ^{Mat. 15. 22. 23.}
^{act. 8. 22.} seruent ^{2 Cor. 12. 1.}

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feruent perseuerance herein, till the desire of the heart be graunted.

f Math. 7, 7.
Esay. 65, 24.

Q. What followeth after all this?

A. **G O D** then, according to his mercifull promise, lets the poore sinner fee the assurance of his loue wherewith he loneth him in Christ, which assurance is a liuely faith.

Q. Are there diuers degrees and measures of true faith?

A. & *Yea.*

e Rom. 1, 17.
Luke. 17, 5.

Q. What is the least measure of true faith that any man can haue?

A. When a man of a humble spirit by reason of his littlenes of his faith, doth not yet fee the assurance of the forgiuenes of his sinnes, and yet he is perswaded that they are pardonable, & therefore desireth that they should be pardoned, & with his hart praieeth to God to pardon them.

v Esay. 42, 2. "
Math. 17, 20. "
Luk. 17, 5. "

Q. How doe you know that such a man hath faith?

x Ro. 8, 23, 24.
Gal. 4, 6.
Mat. 5, 6.

A. These desires and praies are testimonie of the spirit, whose propertie it is to stir vp a longing and a lusting after heauenly things, with sighs and groanes for Gods fauour and

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and mercie in Christ. Now, ^y where the spirit of Christ is, there is Christ dwelling: & where Christ dwelleth, there is true faith how weak soever it bee.

y Rom. 8, 9.
Ephc. 3, 17.

Q. What is the greatest measure of faith?

A. When a man is fully perswaded of Gods loue in Christ towards himselfe particularly, and of the forgiveness of his owne sinnes.

Rom. 8, 38, 39.
Cant. 8, 6, 7.

Q. When shall a Christian heart come to this full assurance?

A. Not ^b at the first, but in some continuance of time, when hee hath bene wel practized in Repentance, and hath had diuers experiences of Gods loue vnto him in Christ: then after them will appeare in his heart the fulnes of perswasio: which is the ripenes ^c and strength of faith.

b 2. Tim. 4, 7, 8.
Psal. 23, 6.
with 1, 2, 3, 4.

c Ro. 4, 20, 21.

Q. What benefits doth a man receive by his faith in Christ?

A. Hereby ^d hee is iustified before God and sanctified.

d 1. Cor. 1, 39.
A. 15, 9.

Q. What is this to be iustified before God?

Rom 4, 3.

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h Rem. 8. 35.

A. It comprehendeth two thinges: the first, to be cleared from the guiltinesse and punishment of sinne: the second, to bee accepted as perfectly righteous before God.

f Collos. 1. 22.

1 Pet. 2. 25.

1 Iohn. 1. 17.

Q. How is a man cleared from the guiltinesse & punishment of his sinne?

A. By Christs sufferings and death vpon the Crosse.

Q. How is he accepted righteous before God?

g 2 Cor. 5. 22.

A. By the g righteousness of Christ imputed to him.

Q. What profit comes by being thus iustificed?

h Rom. 4. 17.

Apoc. 21. 27.

A. Hereby h & by no other meanes in the world, the believer shal bee accepted before Gods iudgment seate, as worthy of eternall life be the merits of the same righteousness of Christ.

Q. Do not good works then make vs worthy of eternal life?

k Psal. 143. 2.

Elsy. 64. 6.

A. No: for G O D who is perfect righteousness it selfe, wil find in the best works we do, more matter of damnation than of saluation: & therefore k we must rather condemne our selues

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selues for our good works, than looke to be iustified before God thereby.

Q. How may a man know, that he is iustified before God?

A. He need not ascend into heauen to search the secret counsell of God: but rather descend into his owne hart to search whether he be sanctified or not. 1 Rom. 8. 3.
1 Iohn. 3. 2.

Q. What is it to be sanctified?

A. It comprehendeth two things, the first to be purged from the corruption of his owne nature: the second to be indued with inward righteousness.

Q. How is the corruption of sinne purged?

A. By the merites and power of Christs death, which being by faith applied, is as a corasue to abate, consume, & weaken the power of al sinne. n Rom. 6. 4.
1 Pet. 4. 1. 2.

Q. How is a man indued with inherent righteousness?

A. Through the vertue of Christs resurrection, which being applied by faith, is as a restorative to reuiue a man that is dead in sin to newnes of life. o Rom. 6. 5. 6.
Philip. 3. 10.

Q. An

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Q. In what part of man is sanctification wrought?

p 1. Theff. 5, 23. *A.* In ^p euery part of body & soule.

Q. In what time is it wrought?

q Rom. 8, 23.

2 Cor. 5, 2, 2.

A. It is ^a begun in this life, in which the faithfull receiue onely the first fruits of the spirit, and it is not finished befoze the end of this life.

Q. What graces of the spirit do usually shew themselves in the heart of a man sanctified?

p Psal. 119, 113

& 40, 9, & 101.

A. The hatred ^r of sinne, and the loue of righteousness.

3.

Q. What proceeds of them?

Rom. 7, 23.

p Psal. 119, 57,

113.

A. Repentance, which is ^r a settled purpose in the heart, with a carefull indouour to leane all his sinnes, and to liue a Christian life.

Q. What goeth with repentance?

A. A continual fighting and strugling against the assaultes of a mans owne fleshe, against the motions of the Diuell, & the inticements of the world.

Q. What followeth after a man hath gotten the victozy in any temptation or affliction?

p Rom. 5, 3.

2 Cor. 1, 5.

A. Experience of Gods loue in Christ,

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Christ, & so increase of peace of conscience and ioy in the holy Ghost.

Q. What followes, if in any temptation he bee overcome, and through infirmitie fall?

A. After a while ^u there wil arise a godly sorrow, which is, whē a man is grieved for no other cause in ^h world but for this onely, ^y by his sin he hath displeased God, who hath bene vnto him a most merciful & louing Father. v 2. Cor. 7, 8, 9.
Math. 26, 72.

Q. What signe is there of this sorrow?

A. The true signe ^x of it is this whē a man can be grieved for ^h very disobedience to God in his euil worde or dede, though hee should neuer bee punished, and though there were neither heauen nor hell. x 1. Pet. 2, 19.

Q. What followes after this sorrow?

A. Repentance y renewed afresh. y 2. Cor. 7, 11.

Q. By what signes wil this repentance appeare?

A. By 2 seauen. 1. A care to leaue the sinne into which hee is fallen. 2. An vtter condemning of himself for it, with a crauing of pardon. 3. A great

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great anger against himselfe for his carelesnes. 4. A feare least he should fall into the same sinne againe. 5. A desire euer after to please God. 6. A zeale of the same. 7. Reuenge vpon himselfe for his former offence.

V

Q. What outward meanes must wee vse to obtaine faith and all blessings of God which come by faith.

A. The preaching ^a of Gods word, and the administration of the Sacraments, and prayer.

^a Prou. 28. 19.

Rom. 10. 14.

Mat. 28. 19. 20.

Q. Where is the word of God to be found?

A. The whole word of God needed full to saluation is set down in the holy Scriptures.

¹ Tim. 3. 16.

Q. How know you that the Scriptures are the word of God and not mens policies?

A. I am assured of it. First, ^b because the holy Ghost perswadeth my conscience that it is so. Secondly, I see it by experience: for the preaching of the ^c Scriptures haue the power of God in them to humble a man, when

^b Ephes. 1. 13.

^c Heb. 4. 12.

¹ Cor. 14. 25.

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When they are preached, and to cast him downe to hell: and afterwarde to restor: and raise him vp againe.

Q. What is the vse of the worde of God preached?

A. First it breedeth & then it increaseth faith in thē which are chosen to saluatiō: but vnto them that perish it is by reason of their corruption an occasion of their further damnation.

d Rom. 1, 17.
2. Cor. 2, 16.
Heb. 4, 2.

Q. How must we heare Gods word, y it may be effectuell to our saluatiō?

A. We must come vnto it with hunger & bitten heartes, hauing an appetite to the worde, we must marke it with attentio, receiue it by faith, submit our selues vnto it with feare and trembling, euen then whē our faults are reprovēd: lastly, we must hide it in the corners of our heartes, that we may frame our liues and conuersations by it.

e Iam. 1, 19.
Act. 16, 14.
Heb. 4, 2.
Esay. 66, 2.
Luke. 2, 51.
Psal. 119, 11.

Q. What is a Sacrament?

A. A signe to represent, a seale to confirm, an instrument to conuey Christ and all his benefites to them that doe beleeue in him.

f Rom. 4, 11.
Gen. 17, 12.
Gal. 3, 1.

Q. Why must a Sacrament represent
C the

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the mercies of God before our eyes?

A. Because we are dull to conceiue and to remember them.

Q. Why doth the Sacrament scale vnto vs the mercies of God?

A. Because we are full of vnbelæse and doubting of them.

Q. Why is the Sacrament the instrument of the spirite to conuey the mercies of God into our hearts?

A. Because we are like Thomas, we will not belæue till we feele them in some measure in our hearts.

Q. How many sacraments are there?

A. Two g and no moze. Baptisme, by which we haue our admission into the true Church of God: and the Lords supper, by which we are nourished and preserued in the Church after our admission.

Q. What is done in Baptisme?

A. Solemnly in the assembly of the Church a couenant is made betwene the Lord and the partie baptizcd.

Q. In y making of this couenāt what doth God promise to y party baptizcd?

A. * Christ with all blessings that come by him,

Q. To

g1. Cor. 10, 1.
2, 3.

h Act. 2, 38.
Tit. 3, 5.
Act. 12, 16.
Matth. 28, 19.

* Gal 3, 27.
1. Pet. 3, 21.

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Q. To what condition is the party baptized, bound?

A. To receive Christ, and to repent of his sinne. i Mark. 16, 16.

Q. What meaneth the sprinkling or dropping in water?

A. The covenant being solemnly made, is thereby sealed & confirmed.

Q. How commeth it to passe that many after their baptisme for a long time feele not the effect and fruit of it, and some neuer?

A. The fault is not in God, who keeps his covenants, but the fault is in themselves, in that they doe not keepe the condition of the covenant to receive Christ by faith, and to repent of all their sinnes.

Q. When shall a man then see the effect of his baptisme?

k Heb. 10, 20.

A. At what time soeuer he doth receive Christ by faith, though it be an hundred yeares after, hee shall the feele the power of God to regenerate him, & to work all things in him, which he offered in baptisme. 1. Pet. 3, 21.

Q. How if a man neuer keepe the condition, to which he bound himself

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1 Deut. 23, 21, in Baptisme?

22. *A.* His damnation¹ shall be the
Eccl. 3, 4. greater, because hee breaketh his vow
made to God.

Q. What is done in the L. supper?

A. The former covenant made in
m 1. Cor. 11. Baptisme, is renewed in^m the Lords
23, 24, 25, and supper, betwene the Lord himselfe
12, 13. and the receiuer.

Q. What is the receiuer?

n 1. Cor. 11. *A.* Every oneⁿ that hath been bap-
30, 31. tized, and after his baptisme hath tru-
Math. 5, 22, 23. ly beleued in Christ: and repented
Esay. 66, 23. of his sinne from his heart.

Q. What meaneth the bread and
wine, the eating of the bread, & drin-
king of the wine?

• 1. Cor. 10, 16, 17. *A.* These outward actions^o are a
second seale, set by the Lordes owne
hand vnto his covenant. And they doo
giue euery receiuer to vnderstand that
as God doth blesse the bread & wine,
to preserue & strengthen the bodie of
y receiuer: so Christ receiued by faith,
shal nourish him, and preserue both
bodie and soule vnto eternall life.

Q. What shal a true receiuer sale
in himselfe after the receiuing of the
Sa,

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Sacrament?

A. P The increase of his faith in ^{pi. Cor. 10, 16,}
Christ, the increase of sanctification, a ^{17, & 11, 24.}
greater measure of dyings to sinne, a
greater care to live in newnes of life.

Q. What if a man after the recei-
uing of the Sacrament, neuer finde
any such thing in himselfe?

A. He may well suspect himselfe,
whether he did cuer repent or not.

Q. What is an other meanes of
increasing faith?

A. Prayer.

Q. What is prayer?

A. r A familiar speech with God: ^{r 1. John 5, 14.}
in which either we craue things needful ^{r 1. Tim. 2, 1.}
or giue thanks for things receiued. ^{Phil. 4, 6.}

Q. In asking things needful, what
is required?

A. Two things, an earnest desire,
and faith.

Q. r What things must a Christian
mans heart desire? ^{r Mark. 11, 24.}

A. Sire things especially.

Q. What are they?

A. 1. a That he may glorifie God: ^{a Petition. I.}
2. b That God may raigne in his heart & ^{b II.}
not sinne: 3. c That he may do Gods ^{c III.}

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d III.

e V.

f VI.

will, and not the lusts of his flesh : 4.
 d That he may rely himselfe on Gods
 pꝛouidence for all the meanes of this
 tempoꝛall life: 5. c That he may be iu-
 stified, and be at peace with God : 6.
 f That by the power of God he may be
 strengthened against al temptations.

g Amen.

Q. What is faith?

A. As perswasion, that these things
 which we truly desire, God wil grant
 them for Christs sake.

VI.

Q. After that a man hath led a short
 life in this world, what followeth the?

A. Death, which is the parting a-
 sunder of body and soule.

Q. Why doe wicked men and unbe-
 lieuers die?

q Luc. 16, 22,
 23.

A. That q their bodies may go to
 the earth, and their soules may be
 cast into hell fier.

Q. Why doe the godly die?

r Luc. 23, 43.

Act. 7, 70.

1. Thes. 4, 3.

Heb. 2, 14.

1. Cor. 15, 5.

A. That r their bodies may rest for a
 while in the earth, & their soules may
 enter into heauen immediatly.

Q. What followeth after death?

A. The day of iudgement.

Q. What

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Q. What signe is there to knowe this day from other dayes?

A. Heauen and earth shal be consumed with fire immediately befoze the comming of the Iudge.

Q. Who shall bee the Iudge?

A. Iesus Christ the sonne of God.

Q. What shall bee the comming to Iudgement?

1. Thes. 4, 16, 17.

A. Hee shall come in the clouds in great Maiestie and glozy, with infinit company of Angels.

Q. Howe shall all men bee cited to iudgement?

v Matt. 24, 31

A. At the v sound of a Trumpet, the lyuing shal be changed in the twinkling of an eye, and the dead shal rise againe euery one with x his owne body, x die, and all shall be gathered together befoze Christ: and after this, the good shall bee seuered from the bad, y these standing on the left hande of Christ, y the other on the right.

x Iob. 19, 16.

y Mat. 25, 32, 33.

Q. Howe will Christ trie and examine euery mans cause?

A. The a bookes of all mens doings shall bee laide open, and euery man shall bee tryed by the woorkes which hee

a Reu. 20, 12
Dan. 7, 10.

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hee did in his life time, because they
 • Ioh. 3, 18, & are open and manifest signes^b of faith
 5, 24. or vnbeliefe.

Q. What sentence will he giue?

• Matth. 25, 34 *A.* He will giue^c sentence of salua-
 41. tion to the elect and godly, but he will
 pronounce sentence of damnation a-
 gainst vnbelieuers and reprobates.

Q. What state should the godly bee
 in after the day of iudgement?

• Matth. 25, 34. *A.* They^d shal continue for euer in
 Apoc. 21, 23, the highest heauen in the presence of
 4, 11, God, hauing full fellowship w^e Christ
 Iesus, & reigning with him for euer.

Q. What state shall the wicked bee
 in after the day of Iudgement?

A. In eternall perdition & destruc-
 tion in hell fire.

Q. What is that?

• 1. Thes. 1, 8, 9. *A.* It^e stands in three things espe-
 Eia. 66, 24. cially, 1. a perpetual separation from
 Apoc. 21, 8. Gods comfortable presence, 2. fellow-
 ship with the diuell and his angels, 3.
 an horrible pang and torment both of
 bodie and soule, arising of the feeling
 of the whole wrath of God, powred
 forth on the wicked for euer, woulde
 without end.

FINIS.



¶ The foundation of
Christian religion, gathered
into fixe Principles.

Question.

VVhat doest thou beleene concerning God?

I. There is one God creatoꝝ and
gouernour of all thinges, distinguish-
ed into the Father, the Sonne, and
the holy Ghost.

Prooues out of the word
of G O D.

I. There is a God,

For the inuisible thinges of him, Rom. I. v. 20
that is, his eternal power and Gods
head, are sene by the creation of the
world, being considered in his works,
to the intent, that they should bee
without excuse.

Nevertheless, he left not himselfe A&. I. 4. v. 17
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Sixe Principles

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world, being considered in his works,
to the intent, that they should bee
without excuse.

Neuer thelesse, he left not himselfe Aa. 14. v. 17
I witho

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without witnes, in that he did good,
and gaue vs raine from heauen, and
fruitfull seasons, filling our heartes
with foode and gladnes.

2. This God is one.

1. Cor. 8. v. 4

Concerning therfore meat sacri-
ficed to Idols, wee know that an I-
doll is nothing in the world: & that
there is none other God but one.

3 He is creator of all things.

Gen. 1. v. 1.

In the beginning God created the
heauen and the earth.

Heb. 11. v. 3.

Through faith wee vnderstand,
that the world was ordeined, by the
word of GOD: so that the thinges
which we see, are not made of thinges
which did appeare.

4 He is gouernour of all thinges.

Psa. 15. v. 3.

The eies of the Lord in every
place behold the euill and the good.

Math. 10. v. 30.

Yea, and all the hayres of your
head are numbred.

5. Distinguished into the Father,
the Sonne, & the holie Ghost.

Math. 3. v. 16.

And Iesus when he was baptized,
came streight out of the water, & lo,
the heauens were opened vnto him,
and John saw the spirit of God des-
cending

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ending like a Doue and lighting
vpon him.

And lo, a voice came from heauen
saying, this is my beloued sonne, in
whom I am well pleased.

vers. 17.

For there are three, which beare
record in heauē, the father, the word,
and the holic Ghost: and these three
are one.

1. Iohn. 5. v. 7.

*Q. What doest thou beliene concerning
man, and concerning thine owne selfe?*

II. All men are whollie corrup-
ted with sinne through Adams fall,
and so are become slaues of Sathan,
and guiltie of eternall damnation.

1. All men are corrupted with sin.

As it is written, there is none
righteous, no not one.

Rom. 3. v. 10.

2. They are whollie corrupted.

Now the verie God of peace
sanctify you throughout, and I pray
God that your whole spirit, & soule, &
body, may be kept blameles vnto the
comming of our Lord Iesus Chzist.

Thess. 5. v. 23.

This I say therefore and testify
in the Lord, that ye henceforth walk
not as other gentils walke in vani-

tie

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tie of their minde.

verf. 18.

Having their cogitation darkned,
and being Strangers from the life of
God through the ignorance that is in
them, because of the hardnes of their
hart.

Gene. 6. v. 5.

When the Lord saw that the wickednes of mā was great in the earth,
& all the imaginations of y thoughts
of his hart were onely euill continually.

3. Through Adams fall.

Rom. 5. v. 12.

Wherefoze as by one man sinne
entred into the world, and death by
sinne, and so death went ouer all
men, soz so much as all men haue
sinned.

4. And so are become slaues
of Sathan.

Ephe. 2. v. 2.

Wherein in time past ye walked according to the course of this world, &
after the prince that ruleth in the
aire, euen the spirit that nowe worketh in the children of disobedience.

Hcb. 2. v. 14.

Forasmuch then as the children
were partakers of flesh and bloud, he
also himself likewise tooke part with
them, that he might destroy through
death

of Christian Religion.

death him that had y power of death,
that is the Diuell.

In whome the God of this world 2. Cor. 4. v. 4.
hath blinded the mindes, that is of
the infidels, that the light of the glo-
rious gospell of Christ which is the
image of God, should not shine vnto
them.

5. And guilty of eternall
damnation.

For as many as are of the works Gal. 3. v. 10.
of the lawe, are vnder the curse, for
it is witten: Cursed is euerie man
y continueth not in all things, which
are witten in the booke of the lawe
to do them. Likewise then as by the Rom. 5. v. 18.
offence of one the faulte came on all
men to condemnation, so by the iu-
stifieng of one, the benefite aboun-
ded toward all men to the iustificati-
on of life.

*Q. What meanes is there for thee to
escape this damnable estate?*

III. Iesus Christ the eternall son
of God, being made man, by his
death vpon the Crosse & by his righ-
teousnes hath perfectly alone by him
selfe,

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selfe, accomplished all thinges, that are needefull for the saluation of mā^r kinde.

1. Iesus Christ the eternall sonne of God.

John. I. v. 14.

And the word was made flesh and dwelt among vs, and wee sawe the glorie therof, as the glorie of the onely begotten (Sonne) of the Father, full of grace and truth.

2. Being made man.

Heb. 2. v. 16.

For he in no sort toke the Angels, but he toke the seede of Abraham.

3. By his death vpon the Crosse.

Isa. 53. v. 5.

But he was wounded for our transgressions, he was broken for our iniquities, & chastisement of our peace was vpon him, and with his stripes we are healed.

4. And by his righteousness.

Rom. 5. v. 19.

For as by one mans disobedience many were made sinners, so by the obedience of one, shall many also be made righteous.

2. Cor. 5. v. 21.

For he hath made him to be sinne for vs, which knewe no sinne, that we should be made the righteousness of God in him.

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5. Hath perfectly

Wherefoze he is able also perfectly to saue them, that come vnto God Heb. 7. v. 25. by him, seeing he euer liueth, to make intercession for them.

6. Alone by himselfe.

Neither is there saluation in any other, for among men there is giuen none other name vnder heauē, wher by we must be saued. Act 4. v. 12.

7. Accomplished all things needfull for the saluation of mankinde.

And he is the reconciliation for our sinnes, and not for ours onely, 1. Iohn, 2. v. 2. but also for the sinnes of the whole world.

Q. But how maist thou be made partaker of Christ and his benefites?

III. A man of a contrite and humble spirite by faith alone, apprehending and applying Christ with al his merits vnto himselfe, is iustified before God and sanctified.

1. A man of a contrite and humble spirite.

For thus saith he, that is ble and excellent, he that inhabiteth the eternitie, Esa. 51. v. 15.

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Mitie, whose name is the holy one, I dwell in the high and holy place, with him also that is of a contrite & humble spirit, to reuine the spirit of the humble and to giue life to them that are of a contrite hart.

Psal. 51. v. 17.

The sacrifices of God are a contrite spirite, a contrite and a broken hart, O God, thou wilt not despise.

2. By faith alone.

Mar. 5. v. 36.

Assone as Iesus heard that woꝛde spoken, he said vnto the ruler of the sinagogue, be not afraid, only beleue.

Num. 21. v. 9.

So Moses made a serpent of bꝛasse and set it vp foꝛ a signe, and when a serpent had bitten a mā, then he looked to the serpent of bꝛasse and liued.

Iohn. 3. v. 14.

And as Moses lift vp the serpent in the wildernesse, so must the sonne of man be lift vp.

verse. 15.

That whosoever beleueth in him, should not perish, but haue eternall life.

3. Apprehending & applying Christ with all his merits vnto himselfe.

Iohn. 1. v. 12.

But as many as receiued him, to them he gane power, to bee the sons of God, to them that beleue in his name

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name. And Iesus said vnto them,
I am the bread of life, he that com-
meth to me shall not hunger, and he & 6.v.35.
y^e beleueth in me shal neuer thirst.

4. Is iustified before God.

For what saith the scripture, Abra-
ham beleued God, and it was coun- Rom 4.v.3.
ted to him for righteousness.

Euen as Dauid declareth the bles- vers. 6.
sednes of the man, vnto whome God
imputeth righteousness, without
workes, saying :

Blessed are they whose iniquities vers. 7.
are forgiven, and whose sinnes are
couered.

5. And sanctified.

And he put no difference betwē Act. 15. v. 9.
vs and them, after that by faith he
had purified their hearts.

But ye are of him in Christ Ie- 1. Cor. 1. v. 30
sus, who of God is made vnto vs,
wisdom and righteousness, and
sanctification and redemption.

Q. What are the ordinarie meanes for
the obtaining of faith?

V. Faith commeth onely by the
preaching of the worde, and encrea-
seth daily by it : as also by the admi-
nistration

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nistrat[i]on of the sacramentes and
praier.

1. Faith commeth onely by the
preaching of the word, and en-
creaseth daily by it.

Rom.10. v.14. But how shal they call on him, in
whom they haue not beliened, how
shall they belieue in him, of whom
they haue not heard: and how shall
they heare without a preacher?

Pro.29. v.18. Where there is no vision, the peo-
ple decay, but he that keepeth the law
is blessed.

Hos.4. v.8. By people are destroyed for lacke
of knowledge, because thou hast refus-
ed knowledge, I will also refuse thee
that thou shalt be no priest to me, &
seeing thou hast forgotten the law of
thy God, I will also forget thy chil-
dren.

2. As also by the administrati-
on of the sacraments.

Rom.4. v.11. After he receiued the signe of cir-
cumcisio[n], as the seale of y^e righteous-
nes of the faith, which he had when
he was vncircumcized, that he should
bee the father of all them that be-
leeue not being circumcized, that
righte

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righteousnesse might be imputed to them also.

Moreover brethren, I would not 1. Cor. 10. v. 1.
that yee should be ignorant, that all our fathers were vnder the cloude, and all passed through the sea. &c.

3. And praier.

For whosoeuer shall call vpon the Rom. 10. v. 13.
name of the Lord, shall be saued.

Q. What is the estate of all men after death?

VI. All men shall rise againe with their owne bodies to the last iudgement, which being ended, the godly shall possesse the kingdome of heauen: but vnbelieuers and reprobates shall bee in hell, tormented with the Deuill and his angels for ever.

1. All men shall rise againe with their owne bodies.

Remember not at this, for the houre Ioh. 5. v. 28.
shall come, in the which all that are in the graues, shall heare his voice.

And they shall come forth that haue done good, vnto the resurrection of life: but they that haue done euil, vnto the resurrection of condemnation. ver. 29

2 To

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2 To the last iudgement.

Eccle. 12.v.14. For God will bring euery worke vnto iudgement, with euery secreete thing, whether it be good or euil.

Mat. 12.v.36. But I say vnto you, that of euery idle word, that men shal speake, they shall giue account thereof, at the day of iudgement.

3. Which being ended: the godly
2.Pet. 2.v.7. And deliuered iust Lot vered with the vncleane conuersatiō of the wicked.

Eze. 9.v.4. And the Lord said vnto him: goe through the middes of the city, euen through the middes of Ierusalem, & set a marke vpon the foreheades of them, that mourne and cry for all the abominations that bee done in the middes thereof.

4. Shall possesse the kingdome of God.

Mat. 25.34. Then shall the King say to them, on his right hande, come ye blessed of my father, inherit ye the kingdome prepared for you from the beginning of the world.

5. But vnbeleeuers, and reprobates shall bee in hell tormented with the

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the Deuill and his angels.

Then shall hee say vnto them, on the left hand, depart from me ye cursed into euerlasting fire, which is prepared for the Deuill and his angels.

verse. 41.

The scriptures for prooffe were onely quoted by the Author, to mooue thee to search them: the words themselues I haue expressed, at the earnest request of manie, that thou maist more easilie learne them: if yet thou wilt bee ignorant, thymalice is euident: If thou gaineest knowledge, giue God the glorie in dooing of his will.

Thine T. S.